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the sources are enumerated, as a comparison with Professor Gross's *Sources and Literature of English History* will show. Two pages are devoted to the modern authorities, and here too there are notable omissions. The second appendix is devoted to the genealogy of the Houses of Lancaster and York and the collateral lines. At the end of the volume are good maps of England under the House of Lancaster, of France at the greatest extension of the English power, 1428-1429, and lucid plans of the battles of Agincourt, Towton, Barnet and Tewkesbury.

GEORGE KRIEHN.

Lollardy and the Reformation in England: An Historical Survey.

In two volumes. By JAMES GAIRDNER, C.B. (London and New York: The Macmillan Company. 1908. Pp. xii, 578; vi, 506.)

THE fulness and accuracy of Dr. Gairdner's knowledge of the sources and literature of Lancastrian, Yorkist and early Tudor England have long been proverbial among younger laborers in this vineyard. Upward of thirty large volumes of original material have been edited by him or under his immediate supervision during the past fifty years, and the crown and fine flower of his arduous work—the magnificent set of *Letters and Papers of the Reign of Henry VIII.*, on which he has been engaged since the death of the Rev. J. S. Brewer in 1879—is now approaching completion. How infinitely more accurate, comprehensive and convenient in arrangement than the Calendars of the subsequent period this set is, can perhaps be best realized by American students of Tudor history, who are separated by the Atlantic Ocean from the manuscripts themselves. And Dr. Gairdner has strengthened his claim to speak with paramount authority on the facts of his chosen period by his work as an author as well as by his labors of editorship. His books, reviews and articles all exhibit a direct dependence on the sources, a wealth of detail and a clearness of statement which invariably carry conviction, especially as he has hitherto on the whole avoided any attempt to marshal his facts in support of any particular theory or to express any strong opinion. Now however, in his eighty-second year, he comes before the public with a work of a much more ambitious nature, “a historical survey rather than a history”, in which he clearly sets forth his own personal convictions, and interprets his material in the light of them.

The book is, in effect, an account of the development of religious principles within the Church of England from the close of the fourteenth century to the death of Henry VIII. Of the four parts into which it is divided, the first, entitled “the Lollards”, carries the story up to the breach with Rome; the last three, under the names of “Royal Supremacy”, “The Suppression of the Monasteries” and “The Reign of the English Bible”, cover the crucial years 1530-1547. Throughout

the reader is given fresh glimpses into the great storehouse of unpublished material of which the author holds the master key. So accustomed have Dr. Gairdner's readers become to his munificent generosity in imparting information that they may forget to be adequately grateful. It is however but human nature that they should want to hasten on to discover his conception of the fundamental principles which underlie the developments which he describes, and learn the standpoint from which he views the course of the English Reformation. Whether they agree with him or not, they cannot fail to be interested.

Dr. Gairdner proclaims himself at the outset to be a believer in "a national Christianity", and it is easy to see at every turn that it is the continuous and conservative aspect of the history of the English Church that really appeals to him. But on the other hand, he entirely refuses to admit that there was the slightest precedent for Henry VIII.'s repudiation of the papal authority, an action which he characterizes as unjustifiable and revolutionary, and for which he is unwilling to assign any higher motive than a "brutal passion for Anne Boleyn". Having thus come out fairly and squarely as an opponent of Bishop Creighton on the fundamental question of the relations of the English Church and the Papacy, Dr. Gairdner turns to the doctrinal side of the Reformation and devotes the bulk of his work to demonstrating that the religious revolution which followed the declaration of the Royal Supremacy, and which was initiated at least by Henry VIII. in order to prevent a return to Rome, was founded on Lollard principles which had grown up in England a hundred and fifty years earlier, rather than on an importation of contemporary continental Protestantism. "Royal Supremacy, when the King had made up his mind to it, suggested his seeking the support of Lollardy", whose "principles remained precisely what they had been" before the Reformation, and as time went on royal power began to act more and more openly in accordance with them. At the close we even find a hint that Lollardy broke forth "in the forms of Calvinism and Puritanism" under Elizabeth, a thesis which we may expect to have more fully developed in a continuation of the present work, for which Dr. Gairdner gives us reason to hope.

To follow the arguments which the author brings forward in support of the position that he has taken, is of course impossible within the limits of this review. Though the facts adduced are almost invariably stated with accuracy, it is not always easy to see how they bear on the main question; and Dr. Gairdner does not strengthen his case by his reiterated assertion of general principles such as "Things which abide in religion have truth in them" (twice in twenty lines on p. 468 of vol. II.). In so far as it is an attempt to prove a theory, the book will probably seem inconclusive to the majority of its readers. But no worthy student of the English Reformation can feel otherwise than grateful that it has seen the light.

ROGER BIGELOW MERRIMAN.